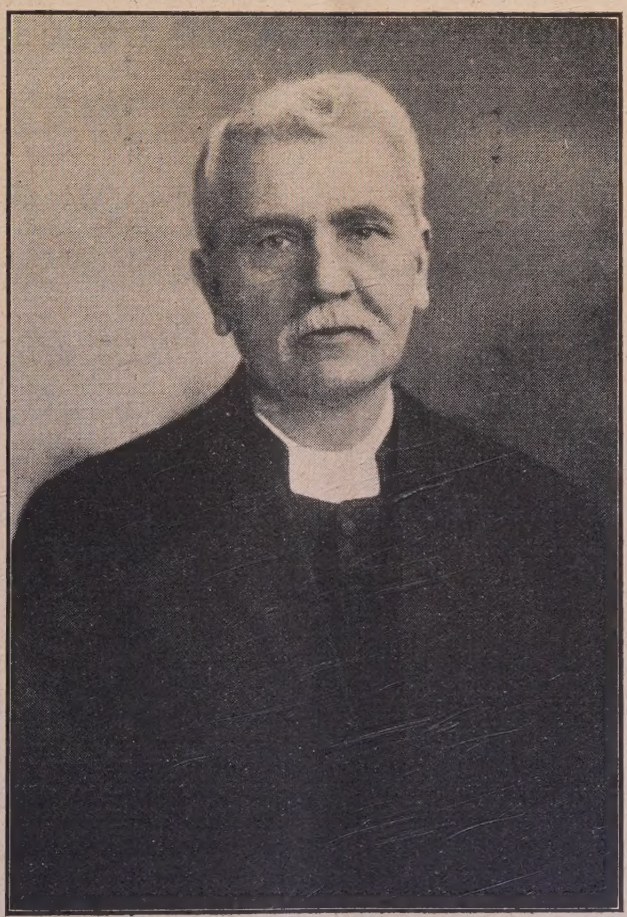
GENERAL ASSEMBLY SPECIAL

UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 307 (Vol. XXVI.—4). APRIL, 1929. ONE PENNY.



REV. C. J. STREET, M.A., LL.B.
Joint President of the General Assembly. (See page 55).

The General Assembly of Unitarian & Free Christian Churches

Meetings in Manchester, April 15-19.—A Few Leading Events.

Mon. Apr. 15, 7-30 p.m.: Service in Cross St. Chapel. Preacher—Rev. ALFRED HALL, M.A., B.D.

Meetings in the Milton Hall, Deansgate.

Tues. Apr. 16, 9-45 a.m.: Presidential Address by Rev. Dr. H. GOW. Annual Business Meeting, &c.

Do. 7-30 p.m.: Public Meeting; Chairman, Mr. P. M. Oliver.
"The World Call and Our Response."
Speakers—Mr. W. Byng Kenrick, Rt. Rev. Bishop Boros, Mrs, Woodhouse, Dr. W. H. Drummond, Mr. C. Sydney Jones.

Wed. Apr. 17, 10-45 a.m.: Conference, **"Home Mission Work"** Rev. C. W. Townsend & others.

2-15 p.m.: Conference, **"Religious Education of the Child."**
Rev. J. C. Ballantyne.

7-30 p.m.: **Sectional Meetings** (Men's League, Women's League, Ministers, & Youth)

Thur. Apr. 18, 9-45 a.m.: Conference, **"Our Faith and Social Obligations."**

3-0 p.m. Essex Hall Lecture: Dr. S. H. MELLONE, **"The Message of the Middle Ages and the Modern World."**

7-30 p.m.: Conversazione.

Fri. Apr. 19, 9-45 a.m.: Conference, **"Overseas and Foreign Work."**
Prof. Puglisi (Rome), and other speakers.

11-45 a.m.: Installation of New President, and
Concluding Address by Rev. R. T. Herford, B.A. **"The Kingdom of God."**

WHAT IS UNITARIANISM?

The following books published by the Lindsey Press will give you much information on this subject.

Unitarian Teachers, their lead in thought and work. (16 photographs). 2/6

Denials and Beliefs of Unitarians by John Wright, B.A. 1/-

Unitarian Affirmations by R. Travers Herford, B.A. 1/-

Story and Significance of the Unitarian Movement by W. G. Tarrant, B.A. 1/-

Aspects of Modern Unitarianism by Alfred Hall, M.A., B.D. (cloth 2/-) 1/-

Religious Problems of the Layman by Alfred Hall, M.A., B.D. 6d.

(POSTAGE EXTRA IN EACH CASE).

Essex Hall Bookroom, Essex St., Strand, WC. 2.

The Sunday School Association

A Special Meeting

of the Members of the Association will be held at MILTON HALL, MANCHESTER, at 5-30 p.m. On MONDAY, APRIL 15th, 1929, to consider the Committee's recommendations on the question of the Union of the Association with the General Assembly, and, If these be adopted, to revise the Rules as may be necessary.

BERTRAM LISTER, Secretary.
Essex Hall, Essex Street, W.C.2

British League of Unitarian and other Liberal Christian Women.

Annual Meeting, Wednesday, April 17th, in the Milton Hall, Manchester, at 7-30

Opening Service at 7-15, Conducted by

Mrs. DOUGLAS WALMSLEY.

Mrs. SYDNEY MARTINEAU, President, in the chair, supported by Mrs. A. B. Woodhouse, Miss Ruth Nettlefold, Mrs. Wilmer (President Liverpool District League), Mrs. J. C. Drummond and others. All friends cordially invited.

DELEGATES' CONFERENCE,
Friday afternoon, April 19th, at 2.30, in the Memorial Hall, Manchester.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Editor," Marema," 112, Barrow's Lane, Yardley, Birmingham.**

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

We are indebted to the courtesy of the "Inquirer" for the use of the portrait of Mrs. Sydney Martineau, which appeared in our last issue, and for two others in the present issue,—the Revs. C. J. Street and Mortimer Rowe; and to The Lindsey Press for those of Drs. Gow and Mellone, for all of which we make grateful acknowledgement.

The Unitarian Fund for Miners' Relief audited account. March 7th, total was £1,456 19s. We are asked to make it clear that the relief from this fund is not only for Unitarian Miners' families, but any miners' families known by our local ministers or representatives, to be in need.

The annual meeting of the Unitarian congregation at Gainsborough, the minister Rev. J. Morgan Whiteman presiding, reported considerable progress during the first year in the new Chapel building. There had been larger attendances, connected institutions had been more prosperous, and subscriptions had increased 20 per cent.

At Kendal, the Rev. B. Viney has invited questions at the close of two Sunday evening discourses with good results, and the Rev. C. W. Townsend has paid a stimulating visit with an address on "Bishop Barnes and Ourselves."

The Unitarian College Endowment Fund has reached £5,300. Brookfield Church, Gorton, is contributing £100 in three annual instalments.

The guests staying in the Convalescent and Holiday Homes of the Northern Sunday School Federation at Great Hucklow, numbered 2,400, and 1,000 day visitors last year.

The Ministers Pension and Insurance Fund Board of Managers have decided to recommend uniting with the General Assembly.

On March 16th, Dr. R. F. Rattray, of Leicester, addressed a Men's Meeting at the Longsight F.C. Church, Manchester, on "The Problem of Religion To-day."

A rally of the Men's League, held at Sheffield Unity Church, February 16th, was attended by members from Chowbent, Longsight, Gorton, Denton, Leeds, Rotherham, Doncaster, and of the three Sheffield Churches. Mr. C. E. Eves, of Gorton, was preacher, Mr. Blackwell conducting service, and Mr. E. E. Strachan, of Hull, gave an address on "Leadership," followed by discussion.

The Cheltenham Unitarian Church, under the Rev Barbara Thomas, reports considerable activity, and a large proportion of young people at the services.

The Non-Subscribing Presbyterian Churches of Ireland, have joined our new General Assembly.

At our Wood Green Church, London, decorations to halls and corridors to the value of £50 have been done without cost, by the voluntary service of several members, and the Ladies' Working Society have contributed £185 to the funds.

The receipts from the Oldham Unitarian Bazaar, were over £1,570.

The induction on March 3rd, of the Rev. A. Whitford, at Dundee by the Rev. Alexander Gordon, was remarkable in the fact that despite his 87 years, Mr. Gordon addressed the minister and congregation with remarkable vigour on the suggestive subject "We will go with you." It should be noted that in recognition of the 59 years' ministry of the late Rev. Henry Williamson, the Church is now named the "Williamson Memorial Unitarian Christian Church." At the welcome meeting a preaching gown was presented to Mr. Whitford and other presentations to Mrs. Whitford and children.

It was reported at the March Meeting of the committee of the Northern Sunday School Federation held at the Memorial Hall, Manchester, that the fund for the New Grundy Home at Blackpool, had reached £5,467 13s 3d., and that only £75 now remained to be raised to complete it.

Mr. J. W. Peterkin delivered an address at a meeting of the London Lay Preachers' Union, March 11th, on "The Lay Preacher and his Books."

The Living Church.

O God we thank Thee for the Church,
In which the soul is free
To seek Thy truth and find Thy love,
And joy to worship Thee.
To all Thou art the truest Friend,
The Father ever near;
Whose loving kindness hath no end,—
To whom each soul is dear.

We thank Thee for the holy Church
Of fellowship divine,
In which Thy children have no fear
Of any act of Thine.
Where faith breaks forth in sacred song,
Of trust and unity;
The only dread,—of doing wrong
And being false to Thee.

O Lord we thank Thee for the Church,
Where souls can find release
From grief and doubt and sinful ways,
In penitence and peace.
Where worship means—to do Thy will,
To live the truth and right,
To think and act with faithfulness
As ever in Thy sight.

O, may we build up such a Church,
To spread abroad Thy word,
And bring good news to struggling souls
Where it is never heard.
A Church to help, uplift and cheer,
A brotherhood divine,
Where hearts in unison sincere
Are in accord with Thine. —H.B.S.

CROSS STREET CHAPEL, MANCHESTER.

The Parent Chapel of Manchester Nonconformity.
Opened for Worship, June 24th, 1694.

The Assembly Service will be held in this Chapel, Monday evening, April 15th, conducted by the Rev. F. H. Vaughan, B.A., of Gee Cross, Hyde, and the preacher will be the Rev. Alfred Hall, M.A., B.D., of Sheffield.

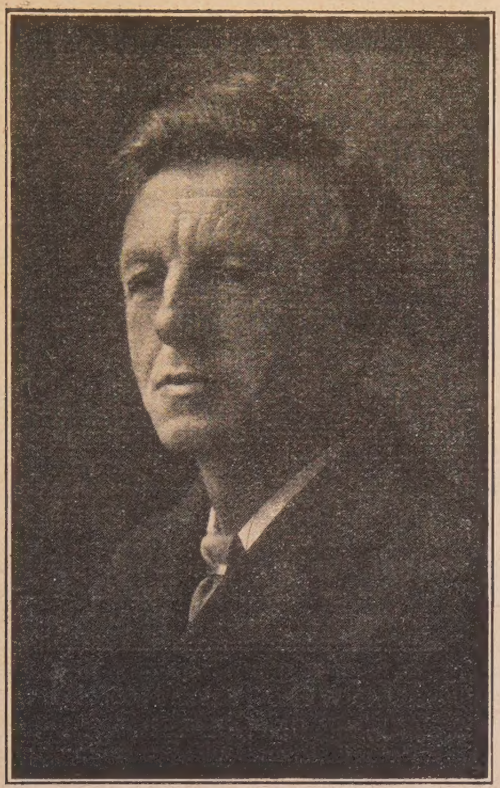
OUR UNITED CHURCH.

The first meeting of our new General Assembly is the beginning of a fresh march forward in our Unitarian movement. The amalgamation of forces which has made it possible signifies UNITY the keyword of our activities as it is also of our theology. Some years ago the Editor of this magazine gave notice that he would propose a motion at the annual meeting of the B. and F. Unitarian Association that it should revert to its original position as a representative body and not be merely a society of individual members. When at the meeting he stood up to propose his motion Dr. Edwin Odgers mounted the platform and urged in the interests of the National Conference that the motion should be withdrawn and that its passing might at that time cause disunion in our ranks. As it was thought that the time had not yet come for such a step as the proposal intended, and for the sake of the preservation of good feeling the proposer deferred to the pressure put upon him, and withdrew the motion. But now—what he aimed to effect has been realised in another way and with a degree of unanumity far greater than was anticipated, thanks to the extreme tactfulness of the officers and committees of the B. and F.U.A., and the National Conference. All honour to them for their efforts.

May we not think that this magazine has by its persistent Unitarian emphasis been an educating influence, aiding the development of this union of forces now realised? It has stood for Unity the whole of its nearly 26 years of existence. Now that such unity has come let us march forward with earnest and resolute missionary endeavour for broadcasting the doctrines of our glorious Faith.

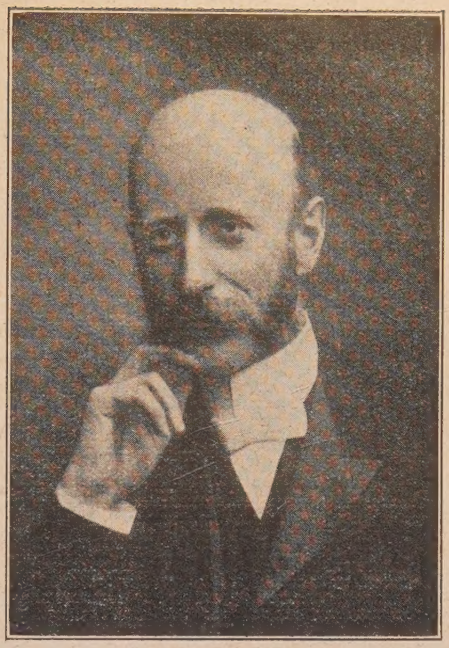
MINISTERIAL CHANGES.—Mr. Victor Fox, B.A., is appointed Lay-Minister of Unity Church, Islington, London; Rev. A. Thornhill has received public farewell presentations on leaving Auckland, N.Z., for Sydney; Rev. E. Glyn Evans, has had farewell presentations at Mossley, on leaving for Chowbent; Mr. L. H. Kaufmann, is appointed Lay minister at Great Yarmouth; Rev. W. Stephenson, has been welcomed into his new ministry at Leigh; Rev. A. Whitford has been inducted to the ministry of the Williamson Memorial Church, Dundee, March 3rd, by the Rev. Alex Gordon, and received public welcome March 4th; Rev. E. Glyn Evans, has received public induction and welcome to his ministry at Chowbent.

Rev. C. W. Townsend has held a three days' mission with the Unitarians of Newcastle-under-Lyme, with much acceptance.



DR. HENRY GOW, M.A.

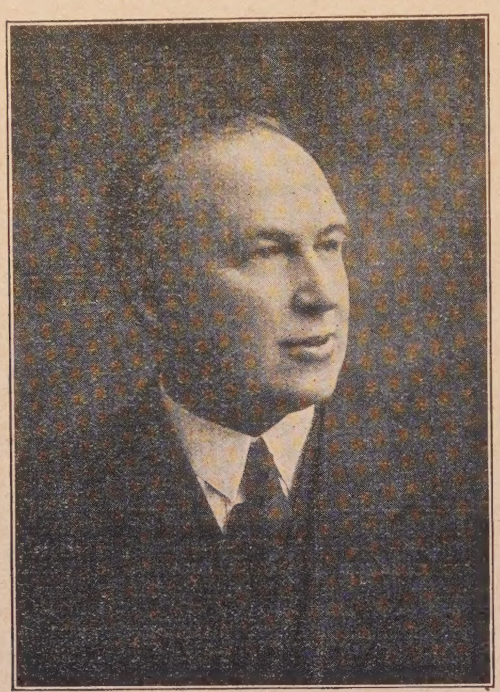
Dr. Henry Gow, Warden of Manchester College, Oxford, is to deliver the Presidential Address to the first General Assembly of Unitarian and Free Christian Churches on Tuesday morning, April 16th. It is a great honour, and doubtless what he will say will be fully worthy of the occasion. Dr. Gow was President of the National Conference of Unitarian and Kindred Churches when in May last, that body decided to become merged into this new General Assembly. He has had a notable career; was educated at Owens College, Manchester (now Victoria University), 1877-81, and at Manchester New College, London, 1881-84; was B.A., Lond. 1881, Hibbert Scholar 1884-86; D.D., of Meadville, U.S.A., 1919; Hon. M.A., Oxon, 1928. In the ministry he was Missionary, Renshaw Street, Liverpool, 1886-89; Minister, Mansford Street Church and Mission, London, 1889-93; Great Meeting, Leicester, 1893-1902; Hampstead, London, 1902-21; Part-time Professor, Manchester College, Oxford, 1915-21; and Warden of that College from 1922. Dr. Gow is the author of a book on "Unitarianism"; he was President of the British and Foreign Unitarian Association, 1923-4, and has worked earnestly for the amalgamation of forces resulting in the establishment of the new General Assembly.



Rev. Dr. S. H. MELLONE, M.A.

The Rev. S. H. Mellone, M.A., D.Sc., who was Secretary to the British and Foreign Unitarian Association, 1921-28, up to the merging of it in the new General Assembly last May, is to be the Essex Hall Lecturer in the Assembly Week at Manchester, on Thursday afternoon, April 18th, his subject being, "The Message of the Middle Ages to the Modern World." It is a very appropriate thing that Dr. Mellone has been chosen for that event after seven years' effective official work at Essex Hall. Widely known as a clear thinker and writer outside our own denomination, his lecture when published in book form is sure to command no small amount of interest. Dr. Mellone is the son of a Unitarian minister, Rev. W. E. Mellone, who was in charge for a time at Hamilton Road Church, Liverpool, and later at Warrenpoint, Co. Down, Ireland. He was born at Creston, Illinois, U.S.A., 1869; was educated at University College, London, 1888-90, and at Manchester College, Oxford, 1890-93; was B.A. (London)) 1890; D.Sc. (Edinburgh), 1895; M.A. (London), 1896; Hibbert Scholar, 1893-97; Examiner in philosophy, University of St. Andrews, 1900-2 — University of London, 1903-7, and University of Edinburgh, 1907-9. He served as Unitarian minister at Holywood, Co. Down, Ireland, 1898-1909; St. Mark's Chapel, Edinburgh, 1909-11; was anniversary preacher for the British and Foreign Unitarian Association, 1911; became Lecturer in History of Christian Doctrine, University of Manchester, and Principal Unitarian Home Missionary Col-

lege, Manchester, 1911-21; and as already stated, Secretary B. and F. Unitarian Association, 1921. In January of this year a meeting of officers and members of the Council and various committees of that superseded Association, at which the Rev. C. J. Street presided, made him a farewell present of an illuminated address and a wallet containing £300. Mrs. Sydney Martineau made the presentation, and both Mr. Street and Mrs. Martineau paid cordial testimony to the devoted work Dr. Mellone had done for the Association. It remains to be said that Dr. Mellone is the author of several books on philosophy, theology, ethics and religion, the latest of which, "Back to Realities" has received wide attention in reviews and been much commended. Amongst other literary work in which he is now engaged he is acting as editorial advisor in the department "History of Christianity," for the new 14th edition of the "Encyclopaedia Britannica."



Rev. C. W. TOWNSEND.

Assembly Missionary Minister.

The Rev. C. W. Townsend will give an address on Missionary problems as opener of the Assembly Conference on Wednesday morning, April 17th. He is sure to receive a very sympathetic reception, for by his genial presence and persuasive delivery he has made himself PERSONA GRATA in many parts of this country as visiting missionary to our Churches, in which work he has proved a very successful and acceptable agent. The denomination did well in fixing upon him for that missionary activity.

It is interesting to note that Mr. Townsend came to us from the orthodox section of the Baptists, his training for the ministry having been at the Metropolitan Baptist College, 1904-8; he was a Baptist Minister for ten years, 1908-18; and Unitarian Minister, Longsight, 1919-22; Bury, Bank Street, 1922-26, and was appointed Unitarian Missionary Minister by the B and F. Unitarian Association, 1926.

Mrs. SYDNEY MARTINEAU.

In our last issue our readers were told that Mrs. Sydney Martineau is nominated for election by the General Assembly at its business meeting in Manchester in April. The organisation of the Assembly is on the lines she suggested in her notable address at the last Triennial meeting of the National Conference at Sheffield. In that statement she spoke of the freedom and the obligation of our Churches in the following terms:

"I firmly believe that we are wrong to place the FIRST STRESS on Freedom and comprehensiveness, and to exalt them to such an extent as to throw into the background THAT FOR WHICH WE DESIRE TO BE FREE AND COMPREHENSIVE. Our Church, our group of Churches, has a message, a gospel to give to the world, which it must deliver in its own way, and in the light progressively vouchsafed to it by successive generations of earnest seekers after truth—a growing, living, message. We alone, I think, of all the Churches, have just that tradition of a real message, combined with freedom to preach it, and freedom to keep pace with its growth and development.'

And again—

"Above the organisation is the spirit which it is there to serve. In our zeal for the less, let us never overlook the greater, that it is in unity, in brotherly love, in mutual forbearance and understanding alone that we can practice the gospel we desire to preach. Though we be many members yet may we be one body in unity of spirit and the love ofChrist."

The London Sunday School Society reported at its annual meeting, March 16th, that there are 27 schools affiliated to it with 2,000 scholars and 260 teachers.

At the Annual Meeting, Brookfield Church, Gorton, Mr. J. L. Worthington, Treasurer, received presentation of a silver rose bowl in appreciation of 21 years' service in that office.

A THOUGHT TO THINK

We want real Christianity, the Absolute Religion, preached with faith, and applied to life,— BEING GOOD, and DOING GOOD.

—Theodore Parker.

Rev. C. J. Street.

Rev. C. J. Street, joint President with Dr. Gow of the new General Assembly from its formation last May until its first meeting, was President of the British and Foreign Unitarian Association when it was merged by amalgamation into the Assembly. He was president of the National Conference, 1923-26, and as such presided at the Sheffield meetings of that body when the proposals for amalgamation with the Association were brought forward by the Rev. Lawrence Redfern, M.A., B.D., and Mrs. Sydney Martineau. As the son of the late Rev. James C. Street he is the worthy successor in the ministry of an able and eloquent leader in the ranks of the Unitarian movement. His record is one of marked distinction. He is M.A. and LL.B. (Belfast), was at Manchester New College, London, 1876-79; Minister, Padiham, 1879-83; Lecturer for Scottish Unitarian Association, 1883-86; Minister, Croydon, 1886-92; Upper Brook Street, Manchester, 1892-95; Ramsgate and Margate (Temporary), 1895-6; Bank Street, Bolton, 1896-1903, with Halliwell Road, 1899-1903; Upper Chapel and Attercliffe, Sheffield, 1903-20, and Minister Emeritus from 1920.

At Croydon Mr. Street founded the Croydon Domestic Mission and secured the erection of Dennett Hall; in Manchester he was secretary of the Manchester District Association of Unitarian Churches, and organised a Forward Movement, and was active in the Social Questions' Union. At Bolton he was founder of Halliwell Road Church, and President of the Bolton Temperance Union; at Sheffield he secured the erection of Attercliffe School Church free of debt, and was President of Sheffield and Derby District United Kingdom Alliance and Chairman of its Executive. He organised the Ministerial Fellowship, and was its first secretary from 1899 to 1927, and made it into a beneficient Friendly Society for his fellow Unitarian Ministers; was associated with the establishment of the Ministers' Pension and Insurance Fund, 1902, and instituted its Contributory Measure Scheme, 1925, for which £15,000 was raised, 1926, and has been its efficient secretary from 1903. Under this Pension and Insurance Fund, there are incorporated "The Philip Holt Fund" and "The Education Fund" for which £10,000 was raised in 1926 for insuring educational endowment for the children of Ministers. No man has done so much for Unitarian Ministers and their families as Mr. Street, who has been their special friend.

The following books have been written by him: "Jesus, the Prophet of God," "The Immortal Life," "A Unitarian's Thought of God," "Religion: Its Basis, Development, and Application." He has done much for our Churches as a very acceptable preacher for special anniversary and other ocasions, and was Anniversary preacher for the British and Foreign Unitarian Association, 1900. His great business and organising ability, along with indomitable energy, have made him powerfully effective for the promotion of the efficiency and the highest welfare of our Unitarian Movement. The creation of the new General Assembly is due—next to the influence of Mrs. Sydney Martineau—probably most to his persistent efforts. Though retired from congregational charge, his various labours for our Churches are of the nature of a most valuable, effective and active ministry. He is the active chairman of the Scarborough Branch of the League of Nations Union. That he may be able to conserve his strength for continued service for years to come, must be the desire of all who have the welfare of our Unitarian cause most earnestly in their hearts.

The Assembly

By the Rev. WILLIAM C. HALL, M.A.

The great event of the month for Unitarians and Free Christians will be the public inauguration of the General Assembly. Manchester has the honour and responsibility of the first meetings, and the call is particularly to our northern congregations to make these meetings successful, numerically and—to use a word which has come into our midst—inspirationally. We launch the new ship; let it be on a full tide of enthusiasm.

We are to go to Manchester as into the presence of something new. We are to see a new machine assembled in its parts. We are to be onlookers and inlookers. But, looking into the machine, we are to get the sense that we are of it. Without this sense, that the machine is composed of every one of us, and dependent for its working upon every one of us, the Assembly will not do what its organisers expect of it: it will lack vitality; it may be a beautiful bit of mechanism, but it will be a dead thing.

We have been brought into it; we know how as parts we constitute it; but unless every one of us brings into it whatever power he has for co-operation, this machine, whose very name has quickened our imaginations and already made outsiders think that we are about to begin some great new work, will soon be on the scrap heap, or lumbering with impossibilities. It will do what we make it do, steadily or rapidly, but preferably for long running, steadily—no more. Machines do not perform miracles—Unitarians expect miracles neither of machines nor of God—but they do their work by strict routine, and so just as without friction or impediment they run smoothly and strongly with the full power that is brought to them. Every part so takes power as to give it

to every other part and to the whole. And if we may think of a machine as a living organism, in which all the parts are vital, then every part has power of itself to give. That is a truth for us to realise in thought and deed.

"We are together," that is what Assembly means. And it involves that as congregations and people we are to think of one another, and of our body as a whole more than ever we have thought, with a greater self-forgetfulness, and a far greater will to be of mutual service. Too long the Unitarian has been too much a unit without the sense of unity. Now in the Assembly he can realise his place with others, by which I mean that he can do his work with others and for others. And this work "for others" ought to have many important developments.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

Notes on the Doctrine of the Trinity.

By REV. ARTHUR W. FOX, M.A.

IV.—THE NEW TESTAMENT.

The Fourth Gospel was written at the earliest between 80 and 90 A.D. and its author, who will be here called "John" without prejudicing the question of the real authorship, by his whole conception and especially by his introduction in Chapter I. entirely excludes the idea of the Virgin-birth. Indeed in 1,45 Philip calls him in as many words "Jesus the SON OF JOSEPH." What then is the meaning of "the Word," with which the Gospel opens? In the first place it does not mean a personal being. It was an attribute of God inseparable from His being and combines the two ideas of "the creative word and the divine reason." Hence as William Tyndale did in the first five verses of the first Chapter the personal pronoun ought to be rendered "it" and not "he." The first verse is translated by Dr. Moffatt thus: "The Logos existed in the very beginning, the Logos was with God, the Logos was divine." That is, the "Word" (Logos) was divine as being a part of the being of God. No doubt the author had in mind Proverbs viii., where "Wisdom" is spoken of in almost the same terms which he applies to the "Word."

In this introduction John uses it as "the light" or inspiring force of God our Father, which he believed, as we believe, dwelt in FULL MEASURE in Jesus and made him the Saviour of the world. The "Word" is not Jesus himself, but the inspiration dwelling in Jesus, which made him what he was. By this close communion with his Father and ours, he was able to declare the will of God to men and to draw "all to him by being lifted up" on the cross. Hence John was able to make him say "I and the Father are ONE THING," not be, it noted, "ONE PERSONALITY," but with a soul in such profound communion with God, that there was one common life and purpose between them, in which the inspired man was "at one with God." That is the true aim of all faithful Christians, which Jesus alone attained.

But John has represented a very different Jesus from the portrait in the first three Gospels. Looking back on what the life and death of his Master had meant to him, he sees a mystical power in him and in the purpose of his birth upon earth. Nor need we dispute with him on those points, so long as we remember that he has made his Master what his loving imagination conceived him to be, rather than given an exact portrait of him, as he was when he conducted his ministry through Galilee and in Jerusalem. More literal minds reading his wonderful book very easily read his conception of the Jesus very differently from his own intentions and lifted him up into the godhead, though not at first with complete equality with the Father. It is worth while to note, that this Gospel teems with purely human traits in the character of Jesus, and plainly insists upon his humanity. Moreover he expressly makes Jesus say, "for my Father is greater than I." What John in fact does, in his desire to make Jesus "the Son of God" or MESSIAH (for the terms are almost interchangeable), is to separate Jesus from the rest of us as sons with him of God. He never makes him say, as the Synoptics do, "Your Father," thus including his disciples of all ages in a common sonship to God. Hence the pathway to deification was made easier to the following generations. In asserting the pure humanity of Jesus, we give him the greatest of all possible glory, as achieving what no other man did or could do.

Rev. Mortimer Rowe, B.A.

Secretary of the General Assembly of Unitarian and Free Christian Churches.

The Rev. Mortimer Rowe, B.A., is the son of a Congregational minister. He was born at Leeds in 1879, and by his own reading and under the influence of the late Rev. Charles Voysey, of the Theistic Church, of Dr. Hargrove at Mill Hill Chapel, Leeds, he decided to enter the Unitarian Ministry. So he studied at Lincoln College, Oxford, 1901-4, at Leeds University, 1904-5, and Manchester College, Oxford, 1905-8; was B.A. (Oxon.) with first-class honours in science, 1905; Minister at the Octagon Chapel, Norwich, 1908-13; at Preston, 1913-19; Chowbent, 1920-28; and entered upon his official duties as Secretary to the new General Assembly of Unitarian and Free Christian Churches on January 1st. During the war he served on the French and Belgian fronts with the Royal Army Medical Corps, and received the Military Medal in 1917. In October last he attended the public installation of Bishop Boros, the Unitarian Bishop of Transylvania, representing the Unitarian Churches of Great Britain and America. On Christmas Day he bade farewell to his Chowbent congregation, when both he and Mrs. Rowe were the recipients of gifts representing the good-will of the congregation and its various institutions.

Mr. Rowe is a persuasive preacher and speaker and a tactful and energetic worker. He has shouldered a great responsibility of national importance, and will need all the help and sympathy possible in his momentous undertaking. The best wishes of all our people go with him in the work he has to do, and there is no doubt that it will prosper in his hands if he receives that encouragement which comes from cordial fellowship and earnest co-operation. May he be blessed with perfect health and vigour and with that optimism and lively faith that bring the truest satisfactions.

The Parables of Jesus.

STUDY COURSE (12). For Sunday Classes or Weeknight Discussion Circles.

(1) THE HOUSE ON ROCK (Matt. 7. 24-27).

Jesus taught by parables. A parable is literally—a comparison. Some say that it is "an earthly story with a heavenly meaning." It is a figurative description or likeness explaining something superior to itself. The Master was in the habit of saying that "the kingdom of heaven is like unto" various things or incidents which he described—such as the leaven, the grain of mustard seed or the hidden treasure.

What was it that was the principal thought that inspired Jesus? Was it not his idea of the Kingdom of God? He spoke of it as a condition intended for all mankind. To experience that, mere belief was not sufficient: "Not every one that saith Lord, Lord, shall enter the kingdom of heaven." This he emphasised in a parable of the wise man who built his house upon a rock, and described the foolish man whose house could not stand because it was not based on a reliable foundation.

"Every man therefore which heareth these words of mine and doeth them, shall be likened unto a man which built his house upon the rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon the rock."

See where the emphasis is: it is upon — DOING. Heaven depends upon DOING THE WILL OF GOD. Without that there is no heaven. The ruling and regulation of life and all its affairs must be in accord with God's government. It is that living and acting in agreement with the divine will that makes heaven—establishing the kingdom of God in human life. This is the necessary basis upon which man and society can alone enter upon the enjoyment of the divine harmony, order, beauty, and happiness which is heaven.

Now this kingdom of heaven is first within before it can be embodied outwardly. "The

kingdom of God cometh not with observation: neither shall they say, Lo here! or There! for the kingdom of God is within you." If man's inner life is in order—ruled by righteousness possessed of the righteous disposition which makes complete harmony between body, mind and spirit, then the kingdom of God is the ruling power in the soul, and that spirit expresses itself in making and organising harmonious and orderly arrangements in the life of the community. The realisation of heaven within inspires the making of heaven in all external affairs for justice to every human being. It is not merely to be dreamed, to be looked for and waited for—to come as it were of itself or by other agencies. Only by making heaven can any man find it and enter into it. Thus when all men have the right disposition and DO the will of God it will be heaven on earth. The doing of that will is the indispensable condition, the firm foundation on which alone heaven can be established and enjoyed.

(2) THE HIDDEN TREASURE (Matt. 13, 44).

All earnest people desire to know the truth. The inventor, the scientist, the explorer—seek it, and by the seeking they find it. Those who have faith in God and in His Kingdom, and try their best to realise it in the life of humanity, find that to be of all other subjects the most important study. The truth concerning that is the most precious of all things worth all the cost of search and the discovery of it. What are the true methods of realising it? They have to be found out by experiment. Beginning in ignorance man must search. The parable of The Hidden Treasure applies to that search.

"The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field." The other parable of the Pearl of Great Price is similar.

"The kingdom of heaven is like unto a man seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it." In both cases there was the eager search, and the desire to make sure of their discovery by sacrificing everything else to obtain it. The one man kept the treasure secret until he was fully sure of getting it. Spiritually interpreted the field is the world; the treasure and the pearl of great price are the Truth—that which is more precious and costly than anything else. There have been martyrs of science who hove given their lives to discover new truth for mankind; medical men dying in the attempt; men eager to find out how to fly through the air and to do it safely, scores of them having been killed in the effort. They put that search as the most precious of all things to them and were prepared to risk all to find the hidden treasure of truth they were seeking, the pearl of greatest price for which they were prepared to pay every cost. The martyrs burnt at the stake rather than deny what they thought to be their treasure of truth have been in the same line of heroes holding truth at all costs.

The greatest of treasures; the pearl of greatest price, is the kingdom of heaven, the life of mankind regulated in accord with the will of God. To find the true ways of discovering that is man's most important search. All activities are intended to be subordinate to that. How to harmonise human relationships individually, socially, nationally, and internationally is the search after the hidden treasure of heaven on earth. All progress in human welfare is on the way to that. The security from disease, from all disorder, therefore from crime and enmity, and evil of every kind, is the great task humanity has to learn. The truth of it all is yet hidden; the search is being made; the persistent seeking must end in discovering the truth. "Seek and ye shall find! knock and it shall be opened unto you." "There is nothing covered that shall not be revealed, and hid that shall not be known."

(3) THE RICH FOOL (Luke 12. 16-21).

It is clear from what has been said that the kingdom of God—or of heaven—is a spiritual condition. It is not a material or physical fact, but a spiritual reality. It makes use of what is material and physical in which to embody itself in outward form. The thought of a kingdom of heaven inspires effort to give it outward shape. In that there is all the difference between beauty and ugliness—comfort and misery. The architect's idea of a beautiful building is one thing and his picture of it—the design on paper is the outward expression of it—as the builder's later embodiment is also.

What a mistake it is then for any man to suppose that the possession of material things is all that matters: to become rich in the accumulation of material things the greatest aim in life. Jesus points that out forcibly in the parable of "The Rich Fool." "The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have no where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee, and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

Life is spiritual—not material. It can only be enriched by spiritual development. All material things are intended as means to that

end—to spiritual growth, and not as an end in themselves. To make them the end and material pleasures the chief good, is simply to miss what life is and what it is for. So a man at "death" leaving his material body and going into a world of spirit—the home of the soul—without spiritual growth or idea of spiritual life, enters that state in a condition of spiritual poverty and starvation. The rich fool has worshipped Mammon, without interest in anything higher. Happiness and heaven were always far away from him. His material riches had not given him any enduring satisfaction. Self-seeking, laying up treasure for self, without thought of working with God, inevitably ends in disappointment.

The kingdom of heaven is established in the human soul by seeking to do what is right, by endeavouring to live in accord with the will of God. Righteousness of life, of thought, of feeling, and desire, create order, harmony and peace in the soul — heaven itself, and when established there it must express itself outwardly in unselfish conduct, in efforts to make outward conditions more heavenly for others, and thus establishing the kingdom of God in human affairs. That is what all human beings are created for. That is the truest preparation to fit man for the next stage in the great school of eternity; and that is just what the Rich Fool in his ignorance and blindness had neglected and missed.

(4) DIVIDED AGAINST ITSELF (Matt. 12. 25-26).

Obviously a heavenly state depends entirely on agreement in spirit, on harmony, order, and unity. No condition of things can hold together by antagonisms. The Brotherhood of Mankind, and the Unity of all nations in one harmonious life require that all self-seeking must be banished and the welfare of each be found in seeking equally the welfare of all. Could any great teacher manifest a more truly practical grasp of reality than Jesus did when he declared his parable of a kingdom or a house divided against itself?

"Every kingdom divided against itself is brought to desolaton; and every city or house divided against itself shall not stand; and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?" That parable implies unmistakeably that God's kingdom of heaven is one of unity free from antagonisms. It also condemns modern civilisation so far as it is based upon self-seeking and grasping competition of man against man, class against class, and nation against nation. What is it that holds a nation together? Not the self-seeking habits of its people, for that is a condition of war, of people divided against themselves—but it is the co-operation or mutual help which is the uniting power.

It is part of the Providential design that experience must educate the race of mankind towards Unity, teaching methods of co-operation for mutual benefit and equal security. Even in the present stage of selfish competition such mutualism is recognised as imperative and absolutely necessary. Public health and sanitary measures are for protecting of each by the protection of all. The public water-supply brings pure water to each and all by the the co-operation of all. In due time we shall learn by collective action to provide equal opportunity for each and all to have proper training and education for the fulfilment of duty, so that none will be neglected and uncared for. A world divided against itself is compelled by its losses and sufferings to abolish war, to seek methods of goodwill, world-friendship, and international unity. By the abolition of selfish antagonisms of every kind a civilisation based on brotherly and family principles will ultimately be realised which will be the righteousness and the kingdom of God on earth. The parable is the warning. When that is fully taken to heart and all nations and peoples are One, living and working for each other's good—then the agreement and harmony of life will be more truly the heaven that life is intended for.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P., (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

As Secretary I have to report that I have personally visited two isolated Unitarians who live in the Whiteley model village, near Walton-on-Thames. Being in London on committee business I made it possible to spend a few hours for that purpose. One of these friends is an elderly man far on in the seventies, and the other is a widow who must be something over three score years though she looks much younger. They are both members of the Fellowship, and they were delighted to receive me and to have a good talk concerning our Unitarian movement.

Another matter of interest is a letter from a new subscriber to the magazine who writes as follows:—

"You might be interested to hear that I find the 'Monthly' quite a help and comfort in ploughing a lonely furrow, as I have not knowingly

spoken to a Unitarian for 20 years or more and often feel the need of a little help in spiritual matters.'

Now this man lives in the Isle of Man in a little village between Douglas and Castletown. I have written about him to some Douglas Unitarians who will get into touch with him, and am doing all I can to get a Fellowship Circle in Douglas which this lonely business man can attend.

I am not without hope that a Fellowship Circle ...if only of say six members may be possible in the Whiteley Park where I had a talk upon the subject with a meeting of three possible members.

I am expecting that the booklet "A Faith that will Help and Guide," will be ready for publication by the time of the May issue of this Monthly. It has been in type a long time and the pressure of other work has delayed its appearance. It will be a handy booklet price 6d. Thirteen of its chapters formed a Study Course in the Magazine and to these have been added the article "The Leadership of Jesus," also an introduction and a Preface, and other matter of interest. This booklet will be useful for Fellowship Circles, and I hope to send a copy to every member of the Fellowship.

I don't get suggestions for Fellowship work from Fellowship members as I had hoped to do.

H.B.S.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"DAY-OLD CHICKS FOR SALE."

"Oh, daddie, what a funny board," Leslie almost screamed.

And well he might. It was like a funny face on a long thin neck, and seemed to be leaning over the garden wall to talk to the people who passed. It wasn't nailed on properly, which made it look comical.

"It's like a clown with his head on one side," laughed Leslie, whose eyes were quick to note unusual things.

"Oh, what funny writing," he broke out afresh when they reached it; "What's it say, dad?"

"Day-old chicks for sale."

"What are day-old chicks?"

"They are chickens that were hatched yesterday."

"I should like to see them. Where are they?"

"I suppose they are somewhere in the garden"

"Oh, please, daddie, let's go and look at them."

The next moment, they had pushed open the garden door, and daddie was saying to the old gardener, "May my little son see your chickens?"

"With all the pleasure in the world. Come this way."

Leslie trembled with delight.

"Hark, daddie, they are whistling," Leslie chuckled, as they followed the old man.

Soon they were bending over rows of boxes covered with wire-netting, and Leslie was more than ever excited.

"Aren't they lovely?" he kept saying, in that tender kind of voice, that boys and girls use when living things win their hearts.

"Would you like to feed them?" said the kind old man.

"Please," replied Leslie, his face flushing with rapture.

It was great fun to throw handfuls of small grain among the chirping little mobs of struggling chickens, and Leslie simply shrieked with delight.

"They are like fluffy golden balls roliing about," he said.

But his happiness was complete, when daddie said, "Wouldn't you like a few for your very own?"

Of course, he would; and, in a few minutes, the old man placed a card-board box that seemed to be alive into his trembling hands.

By evening he had got over his excitement. The chickens were safely settled in their new home, and Leslie was sitting and gazing thoughtfully into the fire.

Mother was out and daddie was reading the evening paper.

By and by, daddie noticed Leslie's thoughtful face, and said: "Why so serious, young poultry-keeper?"

"I was thing about the chickens."

"Of course," laughed daddie "Are you wondering how long it will take them to grow into cocks and hens?"

"No! I was wondering how it was they were so clever, if they were hatched only yesterday."

"Do you think they are clever."

"They are very clever; they are only babies, and yet they can run about, and pick up their food without a mother hen to show them how."

"You are right; they are indeed clever little things."

"They are cleverer than Babs. She can neither run about nor feed herself. And what she would do without mum, I don't know."

"Neither do I; in fact, I don't know what you and I would do without mum."

"It's very strange," sighed Leslie;" I can't understand it.'

"Neither can I," said daddie.

"Can't you really, dad." asked Leslie, thinking that daddie was pretending.

"I don't think anybody can."

What a blow! Daddie had confessed, once

or twice before, that there were things he didn't know; but Leslie hardly expected him not to understand little things like chickens.

Anxious to ease Leslie's mind, daddie said, "I can tell you what some people say about it."

"Oh, please do"' said Leslie, brightening up. "They say that when ducklings swim, and chickens run about and peck, and baby frogs jump without being taught, they do such things by instinct."

"That's a hard word," said Leslie, gravely. "It is; and what it means is that the knack of doing such things is born with them as the knack of breathing is born with human babies."

"Well, isn't it true, dad?"

"It probably is; but if it were, we couldn't say that we understood why."

"It is strange!" Leslie murmured.

"But isn't more strange, that human babies who grow up into men and women who are far, far cleverer than any of the animals, should need so much doing for them?"

"That is very strange" said Leslie, wisely.

"And yet it is very beautiful to think that God has so arranged the world that little creatures like day-old chicks should be able to help themselves so much, and that sweet little helpless things like Babs should have loving mummies to do everything for them."

"Dear mummie!" said Leslie, with a new light in his eyes; "I do love her." H.F.S.

The Kiddies' Own Corner

The Kiddes Own Corner.
Conducted by Uncle Fsher.
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,

This month I think we may describe our contributors as a humorist and a philosopher. Read the exciting story to the end and you will laugh. Read the little poem and you will remember it, and it will help you over many a rough bit of life's road. I move a hearty vote of thanks to Margaret and A. M. Beazley. All in favour! Carried unanimously.

Lots and lots of love to you all,

UNCLE FISHER.

THE HAUNTED HOUSE.

As Tom came home from night-school, he passed an empty house, and, hearing noises from within, thought it was haunted. So, running home as fast as he could, he told his sister Anne all about it. Ann screamed and ran and told her mother who instantly left her work and ran to tell her neighbour, Mrs. Jones. Mrs. Jones excitedly told her husband who also ran and told Farmer Green who told a farm-hand called Bob Sims. Bob Sims told a policeman, and the policeman told the Squire. So an army of men, armed with pokers, forks, and spades, followed timidly after the policeman. When they arrived at the house, the policeman burst open the door and there sat a poor little dog.

MARGARET.

DO NOT FRET.

Is it any use, I say,
Grieving o'er the past?
Yesterday is over now,
And to-day won't last.

What's the use to ask, I say,
"What did I do wrong?"
Waste no time on vain regrets.
Sing a merry song.

Is it any use, I say,
Counting o'er your cares?
Find some useful work to do—
Look to the repairs.

Life's a happy gift, I say;
Enjoy it, heart and soul:
Accept God's gift with thankfulness,
And He shall make thee whole.

A. M. BEAZLEY.

DEATHS. — Mrs. Evan Richards, Londonderry, February 10th; Mrs. Henry Sedgefield, London, February 15th, 89; Amelia, widow of Rev. J. H. Smith, Thundersley, near Southend, 71; Ellen, widow of Joshua Fielden, M.P., Kensington, February 20th, 98; Mr. Geo. Rhodes, Mottram, February 16th, 85; Mr. Dan Baxter, Longsight, Manchester, February 24th, 89; Mr. Philip D. Blake, London, February 17th, 60; Mr. Philip Green, Welling, February 25th, 81; Mrs. Thomas Haselden, Bolton, February 24th, 81; Mr. Chas. E. Lee, Putney, February 24th, 79; Mr. Alfred Taylor, Storston Place, Norfolk, February 18th, 81; Mrs. H. Tattersfield, Whitby, February 19th, 74; Sir George Fordham, of Ashwell, Herts, at Cambridge, February 21st 74; Mrs. Conwill Evans, Felinfach, Cardigan; Mrs. J. G. Sykes, Dukinfield, February 22nd, 66; Mrs. Mary Ann Miller, Bristol, January 28th, 106; Rev. R. H. Maister, Manchester, March 3rd; Mrs. F. W. A. Anderson, South Shields, 79; Mary, wife of Rev. J. E. Stronge, Kidderminster, March 4th; Mrs. A. Causebrooke, Ilford, March 4th; Mr. S. R. Newland (London?), February 25th, 86; Mr. Wm. Belleen, Ilminster, 87; Mr. Robert Pinnock, I.O.W., March 1st, 83; Mr. Ion Pritchard, London, March 12th, 85; Miss Mary L. Bruce, London, March 12th, 85; Mr. George Kitching, Derby, 77; Mr. Wm. Guest, Sheffield, March 2nd, 95; Miss Eliza Ellis, Mottram, March 4th, 75; Mrs. Thomas Andrews, Comber, Co. Down, March 10th, 83; Mr. J. L. Hinchliffe, Gorton, Manchester, March 7th, 83; Mrs. Edward Howarth, Accrington, March —, 82; Mr. Edward Howarth, Accrington, March —, 81; Mr. George Jenks, Addiscombe, Surrey, March —, 92; Mrs. E. E. Harris, Hornsea, March 17th, 88; Mrs. T. Tutin, Kew, March 19th, 87; Mr. C. J. Hancock, Birmingham, March 10th, 60; Miss Dora Lupton, Leeds, March 12th; Mr. Geo. Frederick Whitehouse, Dudley, March 13th, 47; Mrs. T. F. Walker, Edgbaston, Birmingham, March 15th, 87.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

It is stated that there are 34,261 Churches in this country and 104,894 drink-shops, including 11,029 drinking clubs. Places for the sale are 3 to 1 as compared with Churches.

In 1922, there were 76,347 convictions for drunkenness; 481 children suffocated by drunken parents overlaying them in bed, £354,131,000 spent in alcoholic liquors, or £7 9s. 0d. per head of the population or £35 per family. The money spent on Churches putting the average at £500 gives a total of £17,230,500 as against over 354 million pounds on Drink.

The National Society for the Prevention of Cruelty to Children reports that 80 per cent. and in some places 90 per cent. of cases of cruelty arise through Drink.

READ WHAT THE BOARD OF EDUCATION SAYS.

"Avoid beer and spirits, which are bad for children and stop their growth."

"A gallon of beer contains not much more nourishment than a lump of sugar."

"It is easy to poison one's self with beers, as people do when they get drunk."

"Beer is very dangerous. Spirits, such as gin, whisky and brandy, are far more dangerous than beer."

"The more you drink the more you want to drink."

"Beer, spirits or wine are by far the most dangerous things that people are ever likely to drink."

—Suggestions, etc., 1905.

The Women's League.

The Leeds and District League held the sixth Annual Meeting at Mill Hill Chapel, Leeds, on Saturday, March 2nd, 1929, members being present from Bradford, Dewsbury, Halifax, Huddersfield, Hull, Lydgate, Leeds, Wakefield, and there was an attendance of 90 members.

The Executive met at 2.30 when the Report and Accounts were submitted and approved for presentation to the General Meeting. Nominations for Officers received and Delegates appointed to represent the League at the forthcoming meetings of the General Assembly in Manchester.

The Rev. A. Margaret Barr, M.A., was to take the Afternoon Service and to give the Address at the Evening Meeting, but was prevented from being present, and the Rev. W. Lawrence Schroeder, M.A., most kindly took over both duties at a few hours' notice.

At the Service Mr. Schroeder preached a most impressive sermon on the text "It is more blessed to give than to receive."

After tea there was the General Meeting. Mrs. Peaston presiding. The roll call was taken, and the Annual Report and Accounts for 1928 were read and approved.

The Report stated that the Meetings during the year 1928 were held in turn at Leeds, Hull, Lydgate, and Bradford, brief accounts of which have already appeared in this magazine.

The Leeds District League is pleased to welcome the formation of a new Branch at the Flowergate Chapel, Whitby, at which the Rev. Ethel Kay is the Pastor. The Branches now include the Churches at Bradford, Dewsbury, Halifax, Huddersfield, Hull, Leeds, Lydgate, Wakefield, Whitby.

A tribute should be paid to the President, Mrs. Peaston, for the extremely efficient and delightful manner in which she has carried out the duties of President throughout the year.

The Officers were thanked for their services, and re-appointed as follows:—President, Mrs. Peaston (Huddersfield); Treasurer, Mrs. Hall (Leeds); Secretary, Mrs. Eagleton (Leeds); Fellowship and Publication Secretary, Miss M. Wragg (Wakefield). Committee to consist of President, Secretary, and Treasurer of each Branch.

The Meeting then had a most interesting address from the Rev. W. Lawrence Schroeder on "Wireless," and he was cordially thanked on the motion of Mrs. Grosvenor Talbot, President of the Leeds Branch, and seconded by Miss M. Wragg (Wakefield.) Mrs. Peaston's services were also suitably acknowledged, and the meeting closed with the Benediction.

The Shrewsbury League branch raised £10 by a whist drive for the Mayor's Miners' Fund.

The Sheffield and District League annual meeting was held at Channing Hall. Mrs. Franks gave an address on the work of the Sheffield Welfare Centre. Business followed with election of officers and other matters. During the year funds had been raised for the Grundy Home, Blackpool, and for miners' relief in Wales and Yorkshire.

The Manchester District League annual meeting, March 9th, was held in Manchester, with 210 members from 34 branches. There was service in Cross Street Chapel conducted by Mrs. W. Blake Odgers. Mrs. Walmsley presided at the business meeting in the Memorial Hall, and Miss Duncan spoke on "Fellowship Welcomes."

At Aberdare, Highland Place, where Rev. Constance Harris is minister, her first year has been one of unprecedented progress in the history of that Church.

The Rev. C. W. Townsend has addressed Mission meetings at Kendal, Astley and Whitby Flowergate Chapel.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

APRIL 7th.

1579.—Views of Francis Davidis and George Blandrata drawn up.
1762.—Peace at end of Seven Years War.
1770.—William Wordsworth, poet, born.
1780.—William Ellery Channing, born.
1834.—Rev. William Marles Thomas born.

APRIL 14th.

1759.—Handel, musician, died.
1834.—Unitarian discussion opened at Belfast.
1865.—Abraham Lincoln assassinated.
1912.—Titanic disaster the following night (15th)

APRIL 21st.

1562.—Synod of reformed churches of Poland held at Pinezow.
1805.—James Martineau, D.D., born.
1807.—Rev. George Walker died.
1816.—Charlotte Bronte born.
1843.—The Duke of Sussex died.
1914.—Sir Edward Durring Lawrence died.

APRIL 28th.

1494.—Jane Boughton, aged 80, burnt as a Lollard.
1556.—Six Martyrs burnt at Colchester.
1801.—Anthony Ashley Cooper, Earl of Shaftesbury, born.
1819.—Ezra Abbot, of Maine, born.
1876.—High Pavement Church, Nottingham, opened .

At Hindley a reunion of the Men's Class brought 180 together.

The Unitarian Bazaar, Moss Side, Manchester, realised over £200.

The Christian Life and Unitarian Herald.

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A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

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Unitarian Historical Society.

Meeting, Wednesday, April 17th, at 3.30, in Cross Street Chapel, by W. HENRY BROWN, Esq., "William Hazlitt and the Unitarian Movement," by Rev. H. W. STEPHENSON, M.A., After the lecture friends will be conducted round Cross Street Chapel Room, Manchester. Paper on Chairman of the Congregation. All welcome.

UNION FOR SOCIAL SERVICE

ANNUAL AND PUBLIC MEETING

(In connection with meetings of the General Assembly, Manchester).

In the Milton Hall, Wednesday, April 17th, 5-30.

Speaker: CANON T. SHIMWELL, M.A.

Subject: "The need of a New Conscience on Housing."

National Unitarian Temperance Association

ANNUAL MEETING : April 16th, at 5-30 p.m.

MILTON HALL, MANCHESTER.

PRESIDENT: ARTHUR W. HARRIS.

SPEAKERS: REVS. MORGAN WHITEMAN AND RICHARD LEE, M.A.

Unitarian and Free Christian Peace Fellowship.

ANNUAL MEETING : April 18th, at 5-30 p.m.

MILTON HALL, MANCHESTER.

PRESIDENT: REV. SIDNEY SPENCER, B.A.

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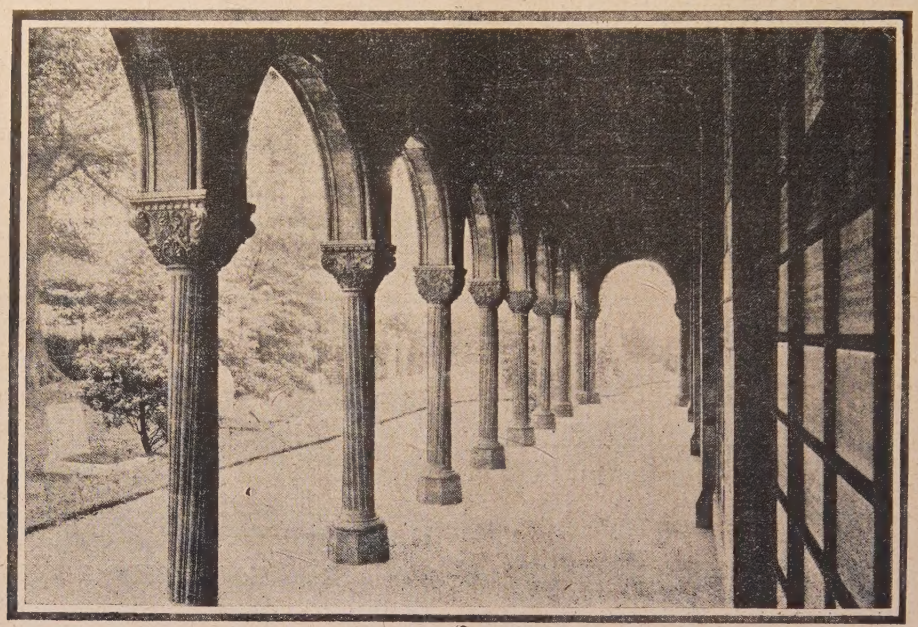
The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Colonnade—looking towards entrance and showing niches.

CREMATION.

CLEANSING fires produce in an hour the result which it is hoped to accomplish in the grave, and without its horrors and uncertainties.

REQUIRES two medical men to enquire and certify the cause of death.

ECONOMY, and equality of treatment, linked with efficiency, are identical for peer or pauper.

MEN who had to open graves witnessed ghastly sights, and their health had afterwards been affected.

ASHES, white, beautiful to look at, free from all taint, occupy only a few cubic inches.

THE yearly number of burials in England is about 500,000.

IT is safer, in the interests of the living, that bodies should be cremated instead of buried.

OBJECTORS to Cremation are invited to investigate. Ask for information.

NOTHING more beautiful can be the final lot of our bodies, than that they be enveloped and consumed in pure, intense heat.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

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